

THE
Old Apostolical Way
OF
PREACHING,

OR,
Peters last Legacy to all his
true Successors in the Ministry
and Faith of the Gospel.

BEING
An awakening Word from a Dying-
Preacher to his Dying-Hearers.

IN A
SERMON

Preached on the Death of
Mr. EDWARD WEST,
Late Minister of the Gospel in London.

By THOMAS COLE, Preacher of the Gospel.

L O N D O N,
Printed for Thomas Cockrill, at the Atlas in Cornhill, 1676.

PREACHING

and a half of the whole



SE R M O N

THE EDINBURGH WEST
LAW OFFICE OF THE COLLEGE OF LAW

THOMAS COLE, Printer of the Court.

Printed for Thomas Cogan in the Strand, London.

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THE OLD
Apostolick Way of Preaching.

2 Pet. 1. 12, 13, 14, 15.

Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present Truth. Yea, I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in remembrance: Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath blessed me. Moreover, I will endeavour that you may be able, after my Decease, to have these things always in remembrance.

DO not so much intend a Funeral Elegie for the Dead, as a plain Practical Sermon for the Living. *The Dead* Eccles. 9. 5.
know not any thing, neither are they any more concerned in the things that are done under the Sun. Yet we may draw Arguments from their Graves, to quicken us to our Duty. 'Tis evident that this great Apostle had Death in his eye, when he wrote these

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words; whether those to whom he wrote were under the like consideration of their own Mortality, is uncertain. *Peter* being so solicitous here to put them in remembrance, seems tacitly to charge them, with a careless, negligent, forgetful frame of Spirit; and those who do not bear in their minds the great Truths of the Gospel, that shew the Consequences of Death, and so make it weighty and considerable in our Thoughts, can never seriously prepare for it. He tells them he is but a Sojourner amongst them, in a Tent and Tabernacle; intimating that they themselves dwelt under as thin a Roof, that might suddenly let in Death upon them, which he foresaw was not far off from himself; this stirred him up to a more diligent and vigorous performance of his Duty. He is very desirous to finish and perfect his Work before the Night comes upon him, that he might not Run in vain, nor Labour in vain, but thoroughly fix those Truths upon the Hearts and Consciences of his People, which he had Preached to them, that they might Remember them when he was Dead and gone. The Text is, *An awakening Word from a Dying Preacher, to his Dying Hearers.* I know I am engaged in a Funeral Sermon, but it is upon the Death of a Minister, and to a Congregation, who by this sad Providence, are called to the Choice of a new Preacher. And therefore, if in the former part of my Discourse, I say something of the Nature of Preaching of the old Apostolick Way, which God did so wonderfully own in the Primitive Times, and unto which we must certainly return, before we

can expect the like Success in our Ministry. I hope if I do insist a little upon this, you will not judge it wide of the Occasion, or altogether unreasonable: — But if any do, let them know that the Circumstance of the season, must give place and yield a little to the Substance of the Text, which by and by will shew that also. Therefore I must crave a little time to shew you the general Scope and Design of the Apostle in these words, afterwards I shall more particularly speak to the 15th verse, which will bring me nearer to the present Occasion. — And because many particulars in a Sermon do usually run out into new matter, carrying the Speaker sometimes both beyond the Text and his own Intentions: to avoid this I shall cast my whole Discourse into this Method, and couch all I have to say under these two General Heads, which I will insist upon.

1. The Old Apostolick way of Preaching that was so much upon the Heart of *Peter* just before his Death.

2. His last Legacy to all his true Successors in the Ministry and Faith of the Gospel.

The shortness of Time both to prepare and deliver what I have now to say, must excuse that want of Method and Exactness that suddain Things are usually defective in. I begin with the first, (2d.)

The old Apostolick way of preaching, in laying down the plain Fundamental Truths of the Gospel, proving them by Scripture, and frequently minding the People of them by way of Remembrance: this was Christ's Method, *Luke 24. 27, 44, 45*. 'Tis the Method

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rhod of the Holy Ghost to bring things to our Remembrance; and for this very end was the Holy Spirit promised to the Church, John 14. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 'Twas John's Method, 1 John 2. 21. I have not written unto you, because you know not the Truth: I but because you know it, and that no lie is of the Truth. I must tell you what you know already, that is the way to know more: 'twas Paul's Method, Phil. 3. 1. To write the same things to you, to me indeed is not grievous, but for you it is safe. 'Twas that he advises Timothy to, 1 Tim. 4. 6. 7. If thou put the Brethren in Remembrance of these things, thou shalt be a good Minister of Jesus Christ, nourished up in the words of Faith, and of good Doctrine, whereunto thou hast attained. But refuse profane and old Wives Fables, and exercise thy self rather unto Godliness. 2 Tim. 2. 14, 15, 16. Of these things put them in Remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the Hearers. Study to shew thy self approved unto God, a Workman that needeth not to be ashamed, rightly dividing the Word of Truth. But shun profane and vain Babblings, for they will encrease unto more ungodliness. 'Twas the define of those Gentiles, which Paul and Barnabas complied with, with very great Success, Acts 13. 42. to hear the same words preached to them the next Sabbath. 'Twas Peters design in his Epistles, 2 Pet. 3. 1, 2. This second Epistle, Beloved, I now write unto you, in both which

which I stir up your pure Minds by way of Remembrance; That ye may be mindful of the words which were spoken before by the Holy Prophets, and of the Commandment of us the Apostles of the Lord and Saviour. As appears, also in the words of the Text. The first Sermon that was preached after the coming down of the Holy Ghost upon the Apostles was by Peter, *Act. 2.* And three thousand Souls were converted by it, to shew the mighty Efficacy of the Spirit of God, and the power of a plain Gospel-Sermon; for it was no other, but a plain Narration of those Things that concern the Power and Coming of Jesus Christ. *2 Pet. 1. 16.* For we have not followed cunningly devised Fables, when we made known unto you the Power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty. The Effect of this Sermon made deep Impression upon Peter, he was greatly affected with it, he never forgot it to his dying-day; and being now going out of the World, he would fain preach over that Sermon again, putting them in Remembrance again and again, he mentions it thrice over, *Vers. 12, 13, 15. q. d.* Remember, Remember, Remember the things that I have told you concerning the Power and Coming of our Lord and Saviour Jesus Christ; and for all humane Inventions, and cunningly devised Fables, and Stories of I know not what, that Men may tell you in the Pulpit, to set out themselves and their own Parts and Learning, away with them. If ever you be Converted it must be from that Testimony the Spirit gives in your Hearts to those Fundamental Truths of

the Gospel concerning Jesus Christ, and hence do's certainly arise the Conversion of all the Sinners that are ever brought home to Christ. You may think that the Doctrine of the miserable state of Man by Nature, of the only way of Redemption by Christ, the Doctrine of Faith, Repentance, and Self-denial; are all of them but common things, which you have heard over again and again, and are cloy'd with the very sound of them; I say these and such like Truths are the only converting Truths, and we must hold Men to them, till God doth work by them upon their Hearts: they are indeed easy Words, but they are hard things to receive and practise. When God brings our Souls under the Power of these Truths, *how wonderful* are they then? how full of matter? those who are Converted do admire those Truths most which before they looked upon as common and ordinary; but now they think they can never hear too much of the way of believing in Christ, and laying hold upon him as their Righteousness and life: these Truths do find them work enough now, though before they were unconcerned in them, and these are the things which we must insist upon. You see the old Apostolick way of Preaching was in all plainness and simplicity to propound Gospel-Truths in the name of God to the People, and to Commend them to their belief upon the bare Credit of Divine Testimony; till Faith came by Hearing; they knew the Word had all its weight from that

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Way of Preaching.

II

stamp of Divine Authority that is upon it, and from the Efficacy of the Spirit accompanying it to the Hearts of Believers: these things they often inculcated, and kept in their Remembrance, telling them what was to be done upon the belief of such Principles, and this was the Application they made, and here is scope enough for Exhortation to the People: but now a-days too too many do lay aside their best Argument, which is to ground the Truth of the written Word upon Divine Testimony, and the whole efficacy of the Word Preached upon the promises of a Divine Concurrence, which God has made to this Ordinance; here lieth the Strength and Vertue of this Ordinance, it would signifie nothing without this; *Go (says Christ) teach all Nations, &c. I am with you* Mat. 28.
alway even unto the end of the World. 19, 20. We that are Ministers should take this promise up into our Pulpits every time we preach, and leave the whole matter with God, who works as he pleases by our Ministry; but instead of this, Men take up these Weapons of our Spiritual Warfare, *(Which are worldly only* 2 Cor. 10.
through God) into the Hand of Carnal Reason, and think to set a further Edge upon them that way. What hath Man to do to give his reasons of Gospel-Mysteries, since there is no other way of knowing them, but by believing, comparing Scripture with Scripture, till we are satisfied that Things are so, set down in the Bible, as they are reported to us out of the Pulpit? *Act. 17. 11.*

B 2

Naked

Naked Truth is far more venerable in its own Simplicity than in that Artificial Dress which the Self-admirers of this Age, to please themselves and to delude and amuse others, have put upon the Back of abused Truth, that labours greatly, even almost under a total Eclipse, by the Interposition of such gross terrene matter between the Heavenly Light of the Gospel and this sinful World, upon whom this Sun is risen, and would shine out in more Brightness, were these Clouds and Mists, the empty Vapours of a human Brain, more thoroughly scattered. The further we go in our own reasonings about Spiritual Things, the less we discern them; 'tis not in our own Light, but in his that we see Light; yet how do many please themselves with a meer humane Knowledge of Divine Things: disputing all things, rather than believing any thing. heaping up Distinctions and Terms of Art, and all by way of Explication; as if the Subtilties of Logick and Metaphysics were of the essence of saving Faith, and that a proficiency even to the Highest Form in the Schools of humane Literature, were as absolutely necessary to make a Christian, as a Divine, though something else is required to both. Thus they would engross all Religion to the Gown, leaving nothing to those of a lower capacity but a blind implicit Faith, as if Gospel-Principles were unintelligible to all but Scholars, when God who causes the foolish Things of this World to confound the wise, hath declared to the Contrary.

Logick

Logick alone may speak Natural Reason, but self-don good Divinity: Therefore after all Disputes about the Polemical part of Divinity, give me the sincere unlearned Mans Religion, who hath no more in his Head, than he hath in his Heart; whose Reason doth not out-run his Faith and Experience; he lives in what he believes, and knows more of the Nature of Faith by one Act of Faith, than others do by reading of an hundred Books, and Discourses of Men about it: A down-right plain-hearted Christian who hath but one Notion of things, (I mean of any one Truth) but that is a right one, he keeps to it without any variation in his Conceptions about it, and walks evenly and uprightly with God all his days according to his Light: What a great place in Heaven will such a one have, who is faithful over a little, and is what he is by the Grace of God? Whereas others of larger Heads, abounding too much in their own sense, keep not their Hearts so close to the plain Fundamentals of the Gospel, their Reason out-runs their Faith, and insensibly winds them off from the power of the Gospel, into many Labyrinths of Error, or at least into empty airy Speculations: Thus losing themselves in their own thoughts, they become vain in their Imaginations; and framing some curious Notions in their Heads, they presently grow fond of them, and must find some place in Religion for them. They go back to their Faith, to justify their Reason in its late rare Inventions, and if that cannot be, rather than fail, they will offer

offer Violence to their first received Principles, and shape the very Fundamentals of the Gospel to a subserviency to their own Notions, that they may have somewhat to ground their new devised Superstruction upon.

I am perswaded many Unorthodox Antivangelical Opinions have had their Rise from hence: Some Men are run down by their own Reason, and see it not, their proud Rebellious Thoughts not being yet brought into Captivity to the Obedience of Christ.

I might enlarge upon this, and shew you that most of the Errors that are Crept into the Church, were bred in the Schools, and have been the cursed Off-spring of unsanctified Natural Abilities: 'Tis time then to return to the Simplicity of the Gospel, and to begin the Bible again, that we may take in the sincere Milk of the Word, without any Humane mixtures, drawing pure Streams from the Fountain of Truth; and keeping up a constant Remembrance, especially of the prime grand Truths of the Gospel, from whence we must derive our Life, Strength, and Comfort, in an evil Day of Terror and Darkness, we must return then to plain Gospel-Principles: 'Tis not School-Subtilties and Nice Reasonings that will relieve us, but down-right Faith.— Christians could never Die in peace, if they had not next their Hearts some plain
plain

plain comfortable Word to relie upon; as that Christ Died for Sinners, to Reconcile us to God by his Blood, that through Faith in Him we might be Justified and Sanctified.

You'll say, We have all this in our Catechisms, we learned it when we were Children: Well, we must go back to our Catechisms again; here lies all our Salvation, therefore Meditate upon these things and Remember them: Do not think you can be too often minded of them, they are Truths you must live upon all your days, and be continually feeding upon. 'Tis not doubtful Disputations, but clear undeniable Gospel-Maxims, that a trembling Soul flies to and argues from.—

Therefore I say again, That Preaching doth not consist so much in variety of Notion, as in a plain Proposal and powerful Application of those things that are Revealed in Scripture. Gospel-Truths do not work upon us by the Strength of Mans Reason, but by a secret Divine Virtue going along with them, they become the Power of God unto Salvation. Ministers are to Publish the Contents of the Bible, and so to open the Scriptures, that their Hearers may attain to a true Historical Knowledge of what is there written; which Saving-Faith doth always presuppose, and include. This is that Preaching by which God doth Insensibly and Secretly turn the Hearts of his Elect: *As many as were ordained to Eternal Life, believed,* Acts 13. 48.

'Tis

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'Tis not said as many as were Learned Men, skill'd in Arts and Sciences, of good Natural Parts, and quick Apprehensions:— *But as many as were Ordained, &c.* Though never so Unlearned, of never such mean and ordinary Capacities; yet such by the Power of the Gospel plainly preached, are made wise unto Salvation, God working Faith in them; which implies the Knowledge of all things necessary to Salvation. The Spirit of God supplies all the Defects in Nature, and brings a new Nature along with it, sufficiently furnished for all the Works and Actions that are proper and peculiar to the New Creature; and all Men are in an equal natural Capacity for this Change, I mean passively capable of it.

When God takes this Clay into his Hands, he can form what Vessels of Honour he pleases out of it; none can foresee the Way, Manner, and Method of the Word and Spirit of God in working Faith in us: Some sit long under the Word and are not stirred, yet 'tis good to keep our Hearts under the Historical Light and Knowledge of the Gospel, hearing in a daily Expectation of the coming of Faith, subjecting our selves to God's Ordinance, waiting for the Effects of it, often revolving and considering in our Minds what we have heard: To Remember, is to look back upon former things, to Chew the Cud, going over in our Thoughts again and again what we have been Taught; but some have such I tchin Ears, they are all for Novelties,
some

Something that they knew not and have not heard before, some fine-spun Notion that may buz a while in the Head, though it never reach the Heart, 'tis but as the tinkling of a Cymbal, a meer transient Apparition that vanillheth away with its own sound; yet these are the Rarities that many look after, they can relish nothing else: when they are put in remembrance of former things, they are so far from being pleased that they nauhate the thoughts of hearing over again what they knew before, they put up their Pen and Ink, shut their Books, and stop their Ears, are quite taken off from any due Attention, they carry as if they had long since done with all plain downright Gospel Truths, they have nothing to say to them now: Ay but they may have something to say to you that they never told you yet; God may let them down further into your souls, and cause them to make deeper impressions upon your Hearts than ever heretofore.

2. I now come to speak of the 15th verse: I shall still prosecute the same Point, but in a nearer Relation to the present Occasion than has been yet done.

I call this *Peters last Legacy to all his true Successors in the Ministry and Faith of the Gospel*. I don't see any mention here, or any where else in Scripture, of that large Patrimony which the See of Rome lays claim to by an Hereditary Right from *Peter*: If you read over his Inventory here, you find no Triple-Crown of Miter, no Crofs-Keys, no Roquet, Camad

mad and Cloath, no Slippers and Pantofles, or any such Pontifical Habillments which are now reckoned among the *Regalia* of their Spiritual Monarchy: But what doth *Peter* bequeath us? for the words have *vim Testamenti* (*Calv.*) they are in the nature of a Testament or last Will, in which he commends to us after his decease, the frequent Consideration and Remembrance of those plain solid Fundamental Truths contained in the Scriptures; by which is made known unto us the Power and Coming of our Lord Jesus Christ; *Peter* himself being an Eye-witness of his Majesty when he was with him upon the holy Mount. But his pretended Successor at *Rome*, thinking there is not variety enough in Religion, as 'tis drawn up and stated by Christ; therefore the better to entertain the Fancies of Men in an outward sensitive way of Worship, has made a supplemental addition of his own, teaching for Doctrines the Commandments of Men, obtruding upon us cunningly devised Fables, quite contrary to the expresse Mind of *Peter*, ver. 16. What this Apostle gives us in charge is plainly this:

Observ. That it is the Duty of all Congregations, all Hearers, who out-live their Ministers, to keep in Remembrance those precious Truths which they formerly heard from them. Let me press this upon you of this Congregation, the Text looks directly upon you, and therefore fail not to come up to the Duty that is here required: And now after the Decease

cease of your Minister, keep those Truths fresh in your Memories, and warm upon your Hearts, which he Delivered to you in his Life-time.

Let me urge this upon you from these following Considerations.

1. You lie under a very great Obligation to God and Conscience, to live up to what you have heard; the Word heard, neglected, and forgotten, hath a dreadful Influence upon us many times; *Prov. 1. 24.* to the end of that Chapter; so *Rom. 10. 18, 21.* *Have they not heard? Yes verily;* which was a great Aggravation of their Disobedience. If it should be so with any of you, Let me tell you, there is a Witness now gone to Heaven against you, to testify at the last Day before God, Angels, and Men, what Truths he Preached unto you, and earnestly pressed upon you. God takes notice what Means, what Ministers, what Messengers have been sent to every Congregation; How early, how often, how many, *All my Servants the Prophets, Jer. 7. 25, 26, 27, 28. rising up early, and sending them, q. d.* I did nothing else for a long time, from Morning to Evening, but send unto this People: What could I have done more that I have not done? let them speak; let any judg between me and my Vineyard; I appeal to Heaven and Earth, I'll refer my self to the whole World; therefore God styles them the Generation of his Wrath, rejected and forsaken of the Lord, *Jer. 29.* 'Tis a dangerous thing to have Ser-

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mons by you, that are not to be found in your Hearts and Lives; it signifies little to have them in your Books: How inexcusable will they be, who go to Hell with Directions to Heaven in their Hands, and will not vouchsafe to Read them? May not God say, I told you which was the Way, you took it from the Mouth of your Minister, and noted it down, I have it under your hands to shew?

2. The oftner you draw any Gospel-Truth through your Hearts, by calling it into your Remembrance, the deeper impression it makes; it seeds in the Heart, and leaves a fresh fructifying Virtue behind it upon the Soul: you'll find something new in every old Truth you take up into your Thoughts, if not in Notion, yet in Power, which is the best of all; fresh mixtures of Faith make the same words exceeding profitable to us every day; Faith is never cloy'd with the Word, but finds it sweeter and sweeter still; Faith comes at one time to a Promise, that it might know the way the better the next time; Faith has never done with the Word in this World, but has more and more business, every day with the same Promise, with the same Word; *'Tis hid in the Heart*, Plal. 119. 11: *It dwells there*; 'tis never out, a constant In-mate.

3. The Word is eternal; All Flesh is Grass; the Fathers, where are they? and Prophets, do they live for ever? Zach. 1. 5. The Prophets may die, but their Prophecies live. *The Word of our God shall stand for ever.*

ver, Isa. 40. 8. 'Tis still in force, 'tis of eternal con-
 cement.

4. 'Tis the greatest Honour you can do to the name
 and memory of your worthy deceased Minister, to
 keep his Sermons alive upon your Hearts; do you
 keep life in them, and they will keep life in you: as the
 Word quickneth Faith, so Faith quickens the Word,
 joyning the Spirit and the Letter together: God hath
 taken him away, you have all of him, and from him,
 that ever you are like to have in this World; make
 much of those precious Remains; he is now silent in
 the Grave, never to be seen, or heard more in the Land
 of the living, *till he stand in his Lot at the end of days*;
 but if you keep in mind the Instructions he formerly
 gave you, though he be dead, he yet speaketh, and
 you may yet hear him: The Sermons you so remember,
 and think upon, you are as it were continually
 hearing, they are well pleasing to God, very profitable
 to your own Souls, and the greatest Argument ima-
 ginable of your high esteem of, and sincere love to that
 Faithful Shepherd of this Flock, whom God hath now
 smitten and taken from you: This is more than to
 build Sepulchers, and adorn the Tombs of the Prophets;
 you will erect for him an everlasting Monument in your
 Hearts, by holding forth the Seal of his effectual
 Ministry among you. When you can say the Word
 of God that came by the Mouth of such a one, now in
 his Grave, was to me a Saving Word, a Sanctifying
 Word, a Healing, Strengthening Word: What
 Spices

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Spices, what Perfume's so Sweet an Embalming as this? Methinks I smell these Spiritual Odours already, and I hope the Sent will be stronger and stronger every day.

Let me add a Word of Advice to you of this Congregation: God hath made a great Change among you, and a Change there must be, and you will find it more and more every day; 'tis one end that God aim's at in such dispensations, to vary his Course towards you, even in the means of Grace; he doth all things wisely he hath variety of Work, and variety of Workmen; the Word reaches from top to bottom in the Soul, and works here and there as God appoints it, who knows best where our weakness lies, what though he lay down a sharper, and take up a blunter Tool, be not discouraged, the nature of the Work may require this sometimes; as God hath Top-Stones to lay, so he hath Foundations to examine, he hath variety of Instruments, diversly qualified, for such and such special Services in the Church; he knows when to set on, and when to take off his Workmen, he changes Hands, sometimes by Death, and sometimes by a providential Removal. I am not against a fixed Ministry, yet I think a more interchangeable Course in our Ministry sometimes, would tend much to the encrease of Love and Union among Professors, and to the mutual Edification of all; we should have a taste of the Spirits of Men, and of the variety of Gifts, that may not be exactly the same in any Two in the World. Some are Suns of Thunder, some of Con-
solation:

solation ; you may and ought to cover the best Gifts in your choice now ; But still know your Faith consists not in the Wisdom of Man, but in the Power of God ; therefore leave it by an Act of Faith to the great Shepheard of the Sheep, to provide for you, to direct you in all your endeavours that way, and submit after all to the Lords Disposition of this Lot, wherever it shall fall ; though you do, as I told you but now you would, find a difference between former and future means, yet suffer the Lord, which doth all the work, to make Choice of the Workman, and then whether *Paul*, *Apollo*, or *Cephar*, all things are yours, and shall be blest to you, while you live in such a dependance upon the God of all Grace.

You may expect I should say something of your worthy Minister, and my most beloved Brother, and Fellow-Labourer in the Gospel, who very lately step'd out of this Pulpit into the Grave; this is not a day nor a place to speak of Man, no not of the best of Men, further then we may gather Arguments from any eminency in Gifts and Grace in them, to stir up ourselves and others to our duty, and upon this Account only I shall say something that may add some further Weight and Strength to the Obligation that lyes upon you, to keep those Truths always in Remembrance that have been delivered to you by so skilful a hand. I shall not suffer his name to slip into Oblivion without some memorable remark upon it, I confess, what I have to say might better come from another Mouth
then

than else, considering my Relation to him in his younger years: But I am not ashamed to own, that I had some hand in Planting Fruit that was ripe before me, and is now gathered; though this forward Increase, is, under God, to be ascribed rather to the goodness and fertility of the Soil, than to the skill of the Husbandman: he was one for Endowments of Mind, both as a Man, and a Christian, far beyond his Years: he Died young, but Lived long: He was a Man becomes, and which is more, an early Christian. He came into the Vineyard the first hour of the Day, did his days-work by Noon, and God hath given him the Preference over us all, in taking him to Heaven before us. Therefore I say again, see that now after his Decease you have those things always in Remembrance which you have been taught by so able a Minister of the New Testament, that it may never be said, you Buried your Preacher and his Sermons too in the same Grave.

I Had thoughts of taking more liberty in the Press than was fit for the Pulpit, in giving the World a further Character of this Worthy person deceased: but Considering that what I might say in his just Praise and Commendation, is no news to them that knew him, and may seem altogether incredible to those who knew him not, I shall spare my pains, leaving his Friends to their own Knowledge of him, and Strangers to what enquiries they please to make concerning him, being confident they will meet with that good report of him from the Mouths of many. This will go beyond the testimony of my single Pen, and greatly endear his name to Posterity.

adp

FINIS.

